路得记结晶读经

第十周

路得拣选她的目标，使用她的权利，寻找她的安息，并得着赏赐来为着神的经纶

诗歌：补 333，补 335（140）

读经：得一～四

CRYSTALLIZATION-STUDY OF RUTH

Week Ten

Ruth's Choosing for Her Goal, Exercising Her Right, Seeking for Her Rest, and Receiving a Reward for God's Economy

Hymns: E546, E547 (E170)

Scripture Reading: Ruth 1—4

纲要

OUTLINE

【周一】

§Day 1

壹 士师记是一卷以色列惨痛历史的书，黑暗而腐臭；路得记是士师记的附录，记载一对夫妇佳美的故事，明亮而芬芳；这故事里的主角—路得—犹如荆棘中长出的百合花，又如黑夜里明亮的星—得一～四。

I. Judges is a book of Israel's miserable history, dark and foul; Ruth, as an appendix to the book of Judges, is the record of a couple's excellent story, bright and aromatic; the main character in this story, Ruth, is like a lily growing out of brambles and a bright star in the dark night—Ruth 1—4.

贰 路得记一章说到以利米勒偏离神经纶中的安息，（1～2，）拿俄米归回神经纶中的安息，（3～7，19～22，）以及路得拣选她的目标（8～18）：

II. Chapter 1 of the book of Ruth speaks of Elimelech's swerving from the rest in God's economy (vv. 1-2), Naomi's returning to the rest in God's economy (vv. 3-7, 19-22), and Ruth's choosing for her goal (vv. 8-18):

一 路得记是一卷安息的书；安息日的安息，就是

A. Ruth is a book of rest; the Sabbath rest is Christ as our rest, typified by the

基督作我们的安息，由迦南美地所预表—申十二9，来四8～9：

1 神在第七日安息了，因为祂达到了祂所愿望的；神的心愿是要在地上得着人在祂的形像上彰显祂，并有祂的管治权代表祂—创一26～28，罗八28～29，林后三18，罗五17，21，启五9～10，二二5。

2 在旧约里，美地是安息，因为圣殿能建造在那里；圣殿是以色列人进入美地终极的完成；神有了圣殿，就能为着祂的国度、管理和行政，得着祂的彰显和代表—王上八1～11。

3 基督作众圣徒的安息，分为三个阶段：

a 在召会时代，属天的基督，就是那彰显、代表、并满足了神的一位，歇了一切的工，坐在诸天之上神的右边，现今在我们灵里是我们的安息；祂作我们的安息，乃是我们完全的平安和完满的满足—太十一28～29。

b 在千年国里，撒但从地上除去之后，（启二十1～3，）神要因基督和得胜的圣徒，而得着彰显、代表并满足；然后基督连同国度，将是得胜圣徒更完满的安息，他们要与基督一同作王，（4，6，）有分于并享受祂的安息。

c 在新天新地里，所有的仇敌，包括最后的仇敌，死，都被基督征服之后，（林前十五24～27，）祂这位全胜者，将是神所有赎民最完满的安息，直到永远。

【周二】

二 以利米勒离开美地，意思是他偏离了神经纶中的

good land of Canaan—Deut. 12:9; Heb. 4:8-9:

1. God rested on the seventh day because He had attained what He desired; the desire of God's heart is to have man on earth expressing Him in His image and representing Him with His dominion—Gen. 1:26-28; Rom. 8:28-29; 2 Cor. 3:18; Rom. 5:17, 21; Rev. 5:9-10; 22:5.

2. In the Old Testament the good land was a rest because the temple could be built there; the temple was the ultimate consummation of the entering into the good land by the children of Israel; with the temple God could have His expression and His representation for His kingdom, government, and administration—1 Kings 8:1-11.

3. Christ is rest to the saints in three stages:

a. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit; as our rest, He is our perfect peace and full satisfaction—Matt. 11:28-29.

b. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.

c. In the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.

§Day 2

B. For Elimelech to leave the good land meant that he was swerving from the

安息，使自己与神的经纶断绝；他从犹大（美地最好的部分—创四九8～10，出三8下，申八7～10）的伯利恒（要来之基督的出生地—弥五2，路二4～7），偏离到摩押这拜偶像之地。（士十6。）

三 拿俄米回到圣地，就是从摩押这拜偶像之地回到犹大这以马内利之地，（赛八8，）到了伯利恒这基督出生之地；（得一19上，22下；）她带着她的儿媳路得回来；路得是神赐给她的，为着完成神关于基督的经纶。（22上。）

四 路得所拣选的目标，乃是与神的选民一同有分于对基督的享受；她成为基督重要的先祖，有助于将基督生到人类里；这乃是她拣选神和神的国，使神关于基督的经纶得以完成—太一5～6。

【周三、周四】

叁 路得记二章说到路得这位从异邦背景归向神的人，使用她的权利，好有分于神选民产业的丰富出产：

一 路得按着她那寄居者、穷人、和寡妇的三重身分，使用她的权利，拾取收割时所遗落的；她拾取麦穗不是她的乞讨，乃是她的权利。

二 关于收割庄稼的事，神的条例乃是：以色列人若将田角和收割时所遗落的留给穷人、寄居的和孤儿寡妇，耶和华就要赐福与他们—利二三22，十九9～10，申二四19。

三 波阿斯顺从这条例，由此见证他对耶和华大有信心；在神的主宰权柄之下，这条例似乎是为

rest in God's economy, thus cutting himself off from God's economy; he swerved from Bethlehem, the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7), in Judah, the top part of the good land (Gen. 49:8-10; Exo. 3:8b; Deut. 8:7-10), to Moab, a country of idolatry (Judg. 10:6).

C. Naomi's returning to the Holy Land was her returning to the rest in God's economy from Moab, the country of idolatry, to Judah, the land of Immanuel (Isa. 8:8), to arrive at Bethlehem, the birthplace of Christ (Ruth 1:19a, 22b); she returned with Ruth, her daughter-in-law given to her by God for the accomplishing of His economy concerning Christ (v. 22a).

D. Ruth chose the goal of participating with God's elect in the enjoyment of Christ, and she became an important ancestor of Christ, one who helped bring forth Christ into mankind; this was her choosing God and His kingdom for the carrying out of God's economy concerning Christ—Matt. 1:5-6.

§Day 3 & Day 4

III. Chapter 2 of the book of Ruth speaks of Ruth, as one who had returned to God from her heathen background, exercising her right to partake of the rich produce of the inheritance of God's elect:

A. According to her threefold status as a sojourner, a poor one, and a widow, Ruth exercised her right to glean the harvest; her gleaning was not her begging but her right.

B. God's ordinance concerning the reaping of the harvest was that Jehovah would bless the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows—Lev. 23:22; 19:9-10; Deut. 24:19.

C. Boaz obeyed this ordinance, thereby testifying to his great faith in Jehovah; under God's sovereignty, this ordinance seems to have been

路得一人写的。

四 路得来到美地以后，就有权利享受那地的出产；照样，我们信入基督以后，也有权利享受祂作我们的美地；路得使用她的权利，得着并据有美地的出产，这表征我们信入基督，在我们与祂“联合”的灵里（罗八16，林前六17）与祂有生机的联结之后，就必须开始追求基督，以得着、据有、经历并享受祂。（腓三7～16。）

五 路得记描绘罪人有分于基督并享受基督的路、地位、资格和权利；照着神的定命，我们信入基督的人有资格和地位，可以支取我们享受基督的权利。（西一12，启二7，二二14。）

六 路得记这个故事是可爱、感人、折服人、并征服人的；在二章这芬芳的故事里，含示四个预表：

1 波阿斯大有财富，（1，）预表基督富于神的恩典。（林后十二7～9。）

2 神应许之美地的田，（得二2～3，）预表包罗万有的基督，祂是一切属灵神圣出产的源头，作神选民的生命供应。（腓一19～21上。）

3 大麦和小麦（得二23）预表基督是作成神和祂子民食物的材料。（利二，约六9，33，35。）

4 路得这摩押女子，是与神的应许隔绝的异邦罪人，（申二三3，参弗二12，）竟然得着权利有分于神选民收割时所遗落的，这预表外邦的“狗”得着特权，有分于神选民儿女的分落在桌子下的碎渣。（太十五21～28与27注1。）

written for one person—Ruth.

D. Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so we have the right to enjoy Christ as our good land after believing into Him; Ruth's exercising of her right to gain and possess the produce of the good land signifies that, after believing into Christ and being organically joined to Him in our "joined" spirit (Rom. 8:16; 1 Cor. 6:17), we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him (Phil. 3:7-16).

E. The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ; according to God's ordination, we who have believed into Christ have been qualified and positioned to claim our right to enjoy Christ (Col. 1:12; Rev. 2:7; 22:14).

F. As a narration, the book of Ruth is lovely, touching, convincing, and subduing; in the aromatic story in chapter 2, four types are implied:

1. Boaz, rich in wealth (v. 1), typifies Christ, who is rich in the divine grace (2 Cor. 12:7-9).

2. The field of the God-promised good land (Ruth 2:2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products for the life supply of God's elect (Phil. 1:19-21a).

3. Barley and wheat (Ruth 2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35).

4. Ruth, a Moabitess, a heathen sinner alienated from God's promises (Deut. 23:3; cf. Eph. 2:12), being given the right to partake of the gleanings of the harvest of God's elect typifies the Gentile "dogs" who are privileged to partake of Christ as the crumbs under the table of the portion of God's elect children (Matt. 15:21-28 and footnote 1 on v. 27).

【周五】

肆 路得记三章说到路得寻找她的安息：

一 “路得的婆婆拿俄米对她说，女儿啊，我不当为你找个安身之处，使你享福么？”—1 节：

1 拿俄米知道，作路得丈夫合式的人，乃是波阿斯；因此，拿俄米充当“中间人”，以促成路得结婚。

2 真正的新约执事就象拿俄米，激动在基督里的信徒爱祂，以祂作新郎，好接受祂作丈夫—林后十一 2，启十九 7，二一 9 ～ 10。

3 我们得着安息唯一的路乃是接受基督作我们的丈夫；我们必须认识祂是我们的丈夫并接受祂作我们的丈夫，活在与祂最亲近、最密切的接触里—林前二 9，参十六 22。

4 我们若嫁给基督，以祂为我们的丈夫，我们的生活就要改变；我们会领悟，我们必须有妻子的贞洁，并且会学习如何享受基督作我们的生命和人位，与祂在一里行事为人—林后二 10。

二 路得来到美地，使用她的权利享受美地丰富的出产后，还需要一个家使她得着安息；这样的安息只能借着婚姻而得：

1 虽然我们得救并爱主，但我们若要得着一个家作我们的安息，就必须嫁给主耶稣，以祂为我们的丈夫，以召会为我们的家，在其中与祂一同生活—罗七 4，林后十一 2，弗五 25 ～ 27。

2 基督作我们的丈夫，召会作我们的家，合起来乃是一个完整的单位，使我们得着正确、充分的安息。（32。）

§Day 5

IV. Chapter 3 of the book of Ruth speaks of Ruth’s seeking for her rest:

A. “Naomi, her [Ruth’s] mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you”—v. 1:

1. Naomi realized that the proper person to be Ruth’s husband was Boaz; hence, Naomi acted as a “middleman” in order to prod Ruth to get married.

2. The genuine ministers of the New Testament are like Naomi in that they stir up the believers in Christ to love Him as their Bridegroom that they may take Him as their Husband—2 Cor. 11:2; Rev. 19:7; 21:9-10.

3. The only way for us to have rest is to take Christ as our Husband; we must know Him as our Husband and take Him as our Husband, living in the closest and most intimate contact with Him—1 Cor. 2:9; cf. 16:22.

4. If we marry Christ, taking Him as our Husband, our life will be changed; we will realize that we must have a wife’s fidelity, and we will learn how to enjoy Christ as our life and our person, walking and behaving in oneness with Him—2 Cor. 2:10.

B. After coming to the good land and exercising her right to enjoy its rich produce, Ruth still needed a home so that she could have rest; this kind of rest could come only through marriage:

1. Although we may be saved and love the Lord, in order to have a home for our rest we must marry the Lord Jesus, taking Him as our Husband, and live together with Him in the church as our home—Rom. 7:4; 2 Cor. 11:2; Eph. 5:25-27.

2. Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest (v. 32).

【周六】

三 从马太一章五至六节和十六节的观点看，路得寻找她的安息，实际上是为着家谱的延续，以带进基督。

四 波阿斯告诉路得：“我实在是你的亲人，只是还有一个亲人比我更近”—得三 12：

1 在本节，路得丈夫的第一个亲人，就是路得最近的亲人，预表我们天然的人，不能也不愿把我们从旧人的债务（罪）里赎回。（四 1 ～ 6。）

2 波阿斯，路得丈夫的第二个亲人，预表基督，祂有分于血肉之体，（来二 14，）成为我们的亲人，能救赎我们脱离罪，恢复我们在神创造里天然之人所失去的权利，在祂与我们神圣生机的联结里作我们的新丈夫，并娶我们作祂的配偶，使祂得着扩增。（得四 7 ～ 13。）

伍 路得记四章说到路得得着赏赐，来为着神的经纶：

一 路得得着赏赐为着神的经纶，其中一部分是赢得一位赎她的丈夫；这丈夫预表基督是救赎信徒的丈夫；如今我们这些在基督里的信徒有一位丈夫，祂是我们永远、现在、和每日的救赎主，搭救我们，拯救我们，救拔我们，脱离一切的难处。

二 除了赢得赎她的丈夫以外，路得也清偿已死丈夫所负的债；（1 ～ 9；）这预表信徒蒙救赎，脱离他们旧人的罪：

1 照着罗马六章六节与七章二至四节，这已死的丈夫，就是我们的旧丈夫，乃是我们的旧人；神造我们作祂的妻子，但我们背叛了祂；我们丢弃祂，并

§Day 6

C. Considered in the light of Matthew 1:5-6 and 16, Ruth's seeking for her rest was actually for the continuation of the genealogy to bring in Christ.

D. Boaz told Ruth, "I am a kinsman, yet there is a kinsman closer than I"—Ruth 3:12:

1. In this verse the first kinsman of Ruth's husband, Ruth's closest kinsman, typifies our natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man (4:1-6).

2. Boaz, the second kinsman of Ruth's husband, typifies Christ, who partook of blood and flesh (Heb. 2:14) to be our Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God's creation, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (Ruth 4:7-13).

V. Chapter 4 of the book of Ruth speaks of Ruth's receiving a reward for God's economy:

A. As part of her reward for God's economy, Ruth gained a redeeming husband, who typifies Christ as the redeeming Husband of the believers; now as believers in Christ, we have a Husband who is our eternal, present, and daily Redeemer, rescuing us, saving us, delivering us, from all our troubles.

B. In addition to gaining a redeeming husband, Ruth was redeemed from the indebtedness of her dead husband (vv. 1-9); this typifies the believers being redeemed from the sin of their old man:

1. According to Romans 6:6 and 7:2-4, the dead husband, our old husband, is our old man; God created us to be His wife, but we rebelled against Him; we gave Him up and assumed the position of a husband for

且擅自取了作丈夫的地位。

2 我们罪恶的丈夫用许多债务缠累我们；但在我们嫁给基督那天，我们得着了一位丈夫，祂是我们全能、无所不能的救赎主；我们都需要基督作我们这样的丈夫，并且该习惯地来到祂面前，简单地说，“主耶稣，我需要你。”

三 路得所得着赏赐的另一方面，是她成为基督家谱中重要的先祖，带进大卫的王室，为着产生基督；（得四 13 下～ 22，太一 5 ～ 16；）这指明她所赢得的，是包罗万有、延展无限的，使她有地位、有资格将基督带到人类中；因此，在将基督带到地的每一角落这条联线上，她是重要的环节。

四 路得不仅成为家谱中重要的先祖，为着产生基督，她也延续神所创造的人类这条线，使基督能成为肉体；基督的成为肉体，乃是将祂从永远里带到时间里，并将祂的神性带到人性里：

1 我们基督徒生活的每一天，都该是基督成为肉体的延续，有基督生出来，好借着我们将基督作为那灵供应给人，使祂生到他们里面—林后三 6。

2 若要这事发生，我们都需要为基督说话，说出基督，并且将基督说到人里面；这样供应基督，必然会以新陈代谢的方式改变我们和我们所照顾的人，使我们变化成为祂的形像—18 节，四 1。

ourselves.

2. Our sinful husband encumbered us with many debts, but on the day we married Christ, we received a Husband who is our almighty, omnipotent Redeemer; we all need Christ to be such a Husband to us, and we should habitually come to Him and simply say, “Lord Jesus, I need You.”

C. Another aspect of Ruth’s reward is that she became a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ (Ruth 4:13b-22; Matt. 1:5-16); this indicates that she had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race; she is thus a great link in the chain that is bringing Christ to every corner of the earth.

D. Ruth not only became a crucial ancestor in the genealogy for the producing of Christ, but she also continued the line of the God-created humanity for the incarnation of Christ; the incarnation of Christ was a matter of His being brought out of eternity into time and with His divinity into humanity:

1. Every day of our Christian life should be a continuation of Christ’s incarnation, with Christ being brought forth in order to be born into others through our ministering Christ as the Spirit into them—2 Cor. 3:6.

2. In order for this to happen, we all need to speak for Christ, to speak forth Christ, and to speak Christ into others; ministering Christ in this way will surely change us, and the ones for whom we care, in a metabolic way for our transformation into His image—v. 18; 4:1.

第十周▪周一

晨兴喂养

创二2“到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。”

来四9“这样，必有一安息日的安息，为神的子民存留。”

士师记是一卷以色列惨痛历史的书，黑暗而腐臭；路得记是记载一对夫妇佳美的故事，明亮而芬芳。这故事里的主角犹如荆棘中长出的百合花，又如黑夜里明亮的星。（圣经恢复本，得一1注1。）

路得记说到基督借着成为肉体被带到人类中，这是真安息。因此路得记是一卷安息的书。我们会看见，路得嫁给波阿斯以后，生了一个孩子俄备得；路得借此享受安息，得着完全的满足，并对她的后裔有完满的盼望。后来的世代先是在大卫之下享受安息。一千年后，他们又因主耶稣享受真安息。二千年后，神的子民在千年国里因着基督作王，要更完满地享受这安息。千年国后，对这安息的享受要终极完成于新天新地里的新耶路撒冷，直到永远。安息乃是开启路得记的钥匙。（路得记生命读经，七页。）

信息选读

神安息了，因为祂完成了祂的工，并且满足了。神的荣耀得着彰显，因为人有了祂的形像；祂的权柄也即将施行，以征服祂的仇敌撒但。只要人彰显神并对付神的仇敌，神就得着满足而能安息。…后来第七日蒙记念为安息日。（出二十8～11。）神

WEEK 10 — DAY 1

Morning Nourishment

Gen. 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

Heb. 4:9 So then there remains a Sabbath rest for the people of God.

Judges is a book of Israel’s miserable history, dark and foul; Ruth is the record of a couple’s excellent story, bright and aromatic. The main character in this story is like a lily growing out of brambles and a bright star in the dark night. (Ruth 1:1, footnote 1)

The book of Ruth speaks of Christ being brought into mankind through incarnation. This is the real rest. Ruth is thus a book of rest. As we will see, after Ruth married Boaz, they brought forth a child, Obed, and Ruth enjoyed a rest with an absolute satisfaction and full expectation for her descendants. The following generations enjoyed rest under David. Then after one thousand years, they enjoyed the real rest with the Lord Jesus. Two thousand years later, this rest will be enjoyed in a fuller way in the millennial kingdom with Christ as the King. After the millennium, the enjoyment of this rest will consummate in the New Jerusalem in the new heaven and new earth for eternity. This matter of rest is the key to the book of Ruth. (Life-study of Ruth, pp. 5-6)

Today’s Reading

God rested because He had finished His work and was satisfied. God’s glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan. As long as man expresses God and deals with God’s enemy, God is satisfied and can rest. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11).

的第七日乃是人的第一日。神已经预备好一切给人享受。人被造后，并不是加入神的工作，乃是进入神的安息。人受造不是为了作工，乃是以神为满足，并与神一同安息。（参太十一 28 ～ 30。）

安息日是为人设立的，人不是为安息日创造的。（可二 27。）…〔创世记二章二节〕里的安息是一粒种子，在整本圣经里发展，收成于启示录。这种子的发展包括旧约里安息日的安息（出二十 8 ～ 11）和美地的安息、（申十二 9，来四 8、）新约里主日的安息、（启一 10，徒二十 7，林前十六 2、）和千年国的安息。（来四 1，3，9，11。）安息的终极完成乃是新天新地同新耶路撒冷的安息，在那里所有得赎的圣徒都要彰显神的荣耀，（启二一 11，23，）并要凭神的权柄作王，（二二 5 下，）直到永远。（圣经恢复本，创二 2 注 1。）

安息日的安息，就是基督作我们的安息；由迦南美地所预表。（申十二 9，来四 8。）基督作众圣徒的安息，分为三个阶段：（一）在召会时代，祂这位属天的基督，歇了一切的工，坐在诸天之上神的右边，现今在我们灵里是我们的安息；（太十一 28 ～ 29；）（二）在千年国里，撒但从地上除去之后，（启二十 1 ～ 3，）基督连同国度将是得胜圣徒更完满的安息，他们要与基督一同作王，（4，6，）有分于并享受祂的安息；（三）在新天新地里，所有的仇敌，包括最后的仇敌，死，都被基督征服之后，（林前十五 24 ～ 27，）祂这位全胜者，将是神所有赎民最完满的安息，直到永远。但这里所说安息日的安息，就是迦南美地的安息所预表的，只该包括基督作我们安息的头两个阶段，不该包括第三阶段。头两个阶段的安息乃是奖赏，要给那些竭力追求基督，不仅蒙了救赎，还丰满地享受了基督，以致成为得胜者的人。第三阶段的安息不是奖赏，乃是给所有赎民完满的分。（来四 9 注 1。）

参读：路得记生命读经，第一篇。

God's seventh day was man's first day. God had prepared everything for man's enjoyment. After man was created, he did not join in God's work; he entered into God's rest. Man was created not to work but to be satisfied with God and rest with God (cf. Matt. 11:28-30).

The Sabbath was made for man, not man for the Sabbath (Mark 2:27). The rest in Genesis 2:2 is a seed that develops through the Bible and is harvested in Revelation. The development of this seed includes the rest of the Sabbath day (Exo. 20:8-11) and the rest of the good land (Deut. 12:9; Heb. 4:8) in the Old Testament, the rest of the Lord's Day in the New Testament (Rev. 1:10; Acts 20:7; 1 Cor. 16:2), and the rest of the millennial kingdom (Heb. 4:1, 3, 9, 11). The consummation of rest is the rest of the new heaven and new earth with the New Jerusalem, in which all the redeemed saints will express God's glory (Rev. 21:11, 23) and reign with God's authority (Rev. 22:5b) for eternity. (Gen. 2:2, footnote 1)

This Sabbath rest is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 4:8). Christ is rest to the saints in three stages: (1) in the church age, as the heavenly Christ, the One who rests from His work and sits on the right hand of God in the heavens, He is the rest to us in our spirit (Matt. 11:28-29); (2) in the millennial kingdom, after Satan is removed from this earth (Rev. 20:1-3), Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be His co-kings (Rev. 20:4, 6), sharing and enjoying His rest; (3) in the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all God's redeemed for eternity. But the Sabbath rest mentioned here and typified by the rest of the good land of Canaan covers only the first two stages of Christ's being our rest; it does not include the third stage. The rest in the first two stages is a prize to His diligent seekers, who not only are redeemed but also have enjoyed Him in a full way, thus becoming the overcomers, whereas the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones. (Heb. 4:9, footnote 1)

Further Reading: Life-study of Ruth, msg. 1

第十周▪周二

晨兴喂养

得一16“路得说，不要催我离开你回去不跟随你。你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。”

19“于是二人同行，来到伯利恒。…”

太二1“在希律王的日子，耶稣生在犹太的伯利恒。…”

在路得记一章一至二节我们看见，以利米勒偏离神经纶中的安息。他原在美地，有其中的一分；他该留在那里。留在神所应许并赐给的美地，乃是真安息。…以色列的安息，意即他们的昌盛成为他们的享受与满足，乃是和他们在神的经纶里与神之间的光景有关。以色列人离开美地，就使自己与神永远的经纶断绝。…以利米勒的错误，是偏离了给他机会享受美地之安息的立场，地位。他从犹大的伯利恒偏离了。伯利恒，大卫的城，被指定为要来之基督的出生地。（弥五2，路二4～7。）在神眼中，伯利恒是个非常特别的地方，因为这是神要借着成为肉体而生为人的地方。

犹大是以色列中君王支派的地。（创四九8～10。）在所有支派中，没有一个支派分得的地比犹大更高。这地是神应许之地（出三8下）最好的部分，美地（申八7～10）最好的部分，以马内利之地（赛八8）最好的部分。以利米勒偏离这地，是何等的错误！…以利米勒从犹大的伯利恒偏离到摩押，就是神所弃绝并定罪的乱伦之地。〔创十九30～38，申二三2～4。〕…摩押也是拜偶像之地。（士十6。）（路得记生命读经，六至八页。）

WEEK 10 — DAY 2

Morning Nourishment

Ruth 1:16 But Ruth said, Do not entreat me to leave you.... For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

19 So the two of them traveled until they came to Bethlehem...

Matt. 2:1 ...Jesus was born in Bethlehem of Judea...

In Ruth 1:1 and 2 we see that Elimelech swerved from the rest in God's economy. He was in the good land and had a portion of it, and he should have remained there. Remaining in the good land that God has promised and given is the real rest. Israel's rest, their prosperity for their enjoyment and their contentment, was related to their situation with God in His economy. For an Israelite to leave the good land meant that he was cutting himself off from God's eternal economy. Elimelech's mistake was to swerve from the ground, the standing, which gave him the opportunity to enjoy the rest in the good land. He swerved from Bethlehem in Judah.... Bethlehem, the city of David, was designated as the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7). In the eyes of God, Bethlehem was a very special place, for it was the place where He, through incarnation, would be born to be a man.

Judah was the land of the royal tribe among Israel (Gen. 49:8-10).... It was the top part of the God-promised land (Exo. 3:8b), the top part of the good land (Deut. 8:7-10), and the top part of the land of Immanuel (Isa. 8:8). How mistaken Elimelech was in swerving from this land! Elimelech swerved from Bethlehem in Judah to Moab, a place of incest rejected and condemned by God [Gen. 19:30-38; Deut. 23:2-4].... Moab was a country of idolatry (Judg. 10:6). (Life-study of Ruth, pp. 5-7)

信息选读

拿俄米从摩押，拜偶像之地归回，…回到犹大，以马内利之地。…拿俄米归回，因为她受了神的剥夺，先失去她的丈夫，然后失去她的两个儿子，遗留下她和两个儿媳为寡妇，没有子女。（得一 5，20 ～ 21。）拿俄米归回，也因为她听见耶和华眷顾祂的百姓，赐粮食与他们。（6。）

拿俄米带着她的儿媳路得回来〔伯利恒〕；路得是神赐给她的，为着完成神关于基督的经纶。（22 上。）

路得记一章八至十八节记载路得拣选她的目标。…拿俄米为她两个儿媳的前途，向她们建议。她对她们说，“你们各人回娘家去吧。愿耶和华以恩慈待你们，象你们以恩慈待已死的人与我一样。愿耶和华使你们各在新夫家中寻得安息。”（8 ～ 9 上。）于是拿俄米与她们亲嘴，…然后俄珥巴与婆婆亲嘴而别，只是路得紧紧随着婆婆。拿俄米对路得说，“你嫂子已经回她本民和她的神那里去了，你也跟着你嫂子回去吧。”（14 ～ 15。）…路得对拿俄米说，“不要催我离开你回去不跟随你。你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。你在哪里死，我也在哪里死，也葬在哪里。除非死能使你我相离，不然，愿耶和华重重地降罚与我。”（16 ～ 17。）拿俄米见路得定意要跟随自己去，就不再对她说什么了。（18。）

路得所拣选的目标，乃是与神的选民一同有分于对基督的享受；她甚至成为基督重要的先祖，有助于将基督生到人类里。这不仅是她这位摩押寡妇的定意，更是她的目标，她的拣选。路得拣选神和神的国，使神关于基督的经纶得以完成。为着这样的目标，为着这样一个拣选这目标的人，阿利路亚！（路得记生命读经，一〇至一三页。）

参读：路得记生命读经，第二篇。

Today's Reading

Naomi returned from Moab, the country of idolatry,...to Judah, the land of Immanuel. Naomi returned because she had been stripped by God first of her husband and then of her two sons, leaving her and her two daughters-in-law as widows without children (Ruth 1:5, 20-21). Naomi returned also because she had heard that Jehovah had visited His people by giving them food (v. 6).

Naomi returned [to Bethlehem] with Ruth, her daughter-in-law given to her by God for the accomplishment of His economy concerning Christ (v. 22a).

In verses 8 through 18 we have an account of Ruth's choosing for her goal.... Naomi made a proposal to her two daughters-in-law for their future. She said to them, "Go and return, each of you, to your mother's house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me. May Jehovah grant you to find rest, each of you in the house of your husband" (vv. 8-9a). Then she kissed them....Orpah kissed her mother-in-law, but Ruth clung to her. Naomi said to Ruth, "Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law" (vv. 14-15). Ruth said to Naomi, "Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God. Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you" (vv. 16-17). When Naomi saw that Ruth was determined to go with her, she ceased speaking to her about it (v. 18).

Ruth chose the goal of participating with God's elect in the enjoyment of Christ, and she even became a top ancestor of Christ who helped bring forth Christ into mankind. This was more than just a resolution on the part of the Moabite widow; it was a goal, a choosing. Ruth chose God and His kingdom for the carrying out of God's economy concerning Christ. Hallelujah for such a goal and for such a person choosing this goal! (Life-study of Ruth, pp. 8-10)

Further Reading: Life-study of Ruth, msg. 2

第十周▪周三

晨兴喂养

利二三22“你们收割地的庄稼时，不可割尽田角，也不可拾取收割时所遗落的，要留给穷人和寄居的；我是耶和华你们的神。”

西一12“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

路得的丈夫死后，她有两个选择：留在摩押，或与拿俄米一同回到以色列作外人。路得拣选往以色列地去，因为她可能听过很多关于神、神的应许和美地的事。她所听见的好消息，足以让她作美好的拣选。路得与拿俄米到了以色列地以后，就使用她的权利。

关于收割庄稼的事，神的吩咐乃是：以色列人若将田角和收割时所遗落的留给穷人、寄居的和孤儿寡妇，耶和华就要赐福与他们。关于这点，利未记二十三章二十二节说，“你们收割地的庄稼时，不可割尽田角，也不可拾取收割时所遗落的，要留给穷人和寄居的。”类似的话可见于十九章九至十节。申命记二十四章十九节说，“你在田间收割庄稼，若忘下一捆在田里，不可回去拾取，要留给寄居的与孤儿寡妇；这样，耶和华你神必在你手所办的一切事上，赐福与你。”这不仅显示神的慈爱，以及祂是何等伟大、纯良和无微不至，也显示美地丰富的出产。（路得记生命读经，一四至一五页。）

信息选读

WEEK 10 — DAY 3

Morning Nourishment

Lev. 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

After Ruth's husband died, she had two choices: remain in Moab or go with Naomi to be a foreigner in Israel. Ruth chose to go to the land of Israel because she probably had heard a great deal concerning God, God's promise, and the good land. She had heard the good news sufficiently for her to make a wonderful choice. After arriving in the land of Israel with Naomi, Ruth exercised her right.

God's commandment concerning the reaping of the harvest was that Jehovah would bless the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows. Concerning this, Leviticus 23:22 says, "When you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner." A similar word is found in Leviticus 19:9-10. Deuteronomy 24:19 says, "When you reap your harvest in your field and you forget a sheaf in the field, you shall not turn back to gather it; it shall be for the sojourner, the orphan, and the widow, in order that Jehovah your God may bless you in all your undertakings." This shows not only the lovingkindness of God and how great, fine, and detailed He is, but shows also the rich produce of the good land. (Life-study of Ruth, p. 11)

Today's Reading

神要祝福以色列人在美地上的庄稼，但这祝福有个条件—要留些东西给穷人；百姓不可割尽田角。然而，在神借摩西所颁赐关于收割之律法的条例中，并没有指定田角的大小。田角大小在于地主对耶和华的信心。人对耶和华的信心越大，所留的田角就越大。我相信顺从这条例，乃是波阿斯的实行。他对耶和华必大有信心。在神的主宰权柄之下，这条例似乎是为路得一人写的。

拿俄米和她儿媳路得回到伯利恒，正是动手割大麦的时候。（得一 22 下。）大麦比其他谷类先成熟，预表复活的基督。（约六 9 ～ 10，56 ～ 58。）

神是主宰一切的；在祂的主宰权柄里，祂将路得从摩押带到伯利恒城。在路得到达那里以前，祂预备了一个富有、慷慨的人，名叫波阿斯。…路得获拿俄米许可，去拾取麦穗。（得二 2 ～ 3。）路得求拿俄米让她往田间去，她在谁的眼中蒙恩，就在谁的身后拾取麦穗。拿俄米告诉路得只管去，她就去了。她来到田间，在收割的人身后拾取麦穗，恰巧是在波阿斯那块田里。

后来，波阿斯得以认识路得。（4 ～ 7。）波阿斯从伯利恒来，对收割的人说，“愿耶和华与你们同在。”他们回答说，“愿耶和华赐福与你。”（4。）波阿斯问监管收割之人的仆人关于路得的事，仆人告诉他，她是那摩押女子，随同拿俄米从摩押乡间回来的，请求在收割的人身后，拾取打捆剩下的麦穗。仆人对波阿斯所说关于路得的话，指明他很满意路得，认为她是贞洁、贤德的女子。（路得记生命读经，一五至一六页。）

参读：路得记生命读经，第三篇。

God wanted to bless the harvest of the Israelites in the good land, but this blessing had a condition—that something would be left for the poor. The people would not be allowed to reap completely the corners of their field. However, in the ordinance of the law given by God through Moses regarding reaping, the size of the corners of the field was not specified. The size depended on the landlord's faith in Jehovah. The larger one's faith in Jehovah was, the larger the corners of the field would be. I believe that it was the practice of Boaz to obey this ordinance. He must have had great faith in Jehovah. Under God's sovereignty this ordinance seems to have been written for one person—Ruth.

Naomi returned to Bethlehem with her daughter-in-law Ruth at the beginning of the barley harvest (Ruth 1:22b). Barley, which ripens earlier than other grains, typifies the resurrected Christ (John 6:9-10, 56-58).

God is sovereign, and in His sovereignty He brought Ruth from Moab to the city of Bethlehem. Before she arrived there, He had prepared a rich, generous man by the name of Boaz. Ruth gained Naomi's permission to go gleaning (Ruth 2:2-3). Ruth asked Naomi to let her go to the field and glean among the ears of grain after him in whose sight Ruth had found favor. Naomi told Ruth to go, and she went and gleaned in the field after the reapers, happening to glean in a portion of the field belonging to Boaz.

Boaz eventually became acquainted with Ruth (vv. 4-7). He came from Bethlehem and said to the reapers, "Jehovah be with you," and they said to him, "Jehovah bless you" (v. 4). When Boaz asked the young man who was set over the reapers concerning Ruth, the young man told him that she was the young Moabite woman who had returned with Naomi from the country of Moab and who had asked to glean and gather after the reapers among the sheaves. His word to Boaz regarding Ruth indicates that he was happy with her, considering her a woman of fidelity and virtue. (Life-study of Ruth, pp. 11-13)

Further Reading: Life-study of Ruth, msg. 3

第十周▪周四

晨兴喂养

得二 8 “波阿斯对路得说，…不要往别人田里拾取麦穗，…要紧随着我的使女们。”

11 ～ 12 “…凡你向婆婆所行的，并你离开父母和出生地，…人全都告诉我了。愿耶和华照你所行的报答你；你来投靠耶和华以色列神的翅膀下，愿你满得祂的酬报。”

路得记二章八至十三节有波阿斯对路得的恩言。…路得听见这些话，就面伏于地叩拜，问波阿斯说，“我既是外邦人，怎么在你眼中蒙恩，使你这样顾恤我呢？”（10。）波阿斯回答说，自从她丈夫死后，凡她向婆婆所行的，并她离开父母和出生地，到素不认识的民中，这一切事人全都告诉他了。

波阿斯不仅亲切地对路得说话，也对她显示慷慨。（14 ～ 16。）到了吃饭的时候，波阿斯叫她来吃点饼，把烘了的穗子递给她，她就吃饱了。她起来又拾取麦穗，波阿斯吩咐仆人，她就是在禾捆中拾取麦穗，也可以容她，不可羞辱她。他又对他们说，“并要从捆里抽出些来，留给她拾取，不可斥责她。”（16。）（路得记生命读经，一七至一八页。）

信息选读

路得告诉拿俄米，她在波阿斯的田间拾取麦穗，拿俄米就对她说，“愿那人蒙耶和华赐福，因为他不断以慈爱待活人和死人。”（得二 20 上。）然后拿俄米告诉路得，那人与她们相近，是她们的亲人。（20 下。）…在二十二节拿俄米嘱咐路得，说，“女儿啊，你跟着他的使女出去，不叫人遇见你在别人

WEEK 10 — DAY 4

Morning Nourishment

Ruth 2:8 And Boaz said to Ruth,...Do not go to glean in another field,...but stay close to my young women.

11-12 [For] all that you have done for your mother-in-law..., as well as how you left your father and mother and the land of your birth,...may Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

In Ruth 2:8 through 13 we have Boaz's word of grace to Ruth....When Ruth heard these words, she fell upon her face, bowed herself to the ground, and asked Boaz, "Why have I found favor in your sight that you regard me, though I am a foreigner?" (v. 10). Boaz replied that all that she had done for her mother-in-law since the death of her husband Elimelech had been made known to him.

Boaz not only spoke kindly to Ruth but also showed generosity to her (vv. 14-16). At mealtime Boaz told her to eat some food, extending some parched grain to her, and she ate and was satisfied. When she rose up to glean, Boaz charged his young men to let her glean among the standing grain and not to rebuke her. Then he went on to say to them, "Also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her" (v. 16). (Life-study of Ruth, pp. 13-14)

Today's Reading

When Ruth told Naomi that she had gleaned in the field of Boaz, Naomi said to her, "Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead" (Ruth 2:20a). Then Naomi told Ruth that the man was close to them, one of their kinsmen (v. 20b). In verse 22 Naomi charged Ruth, saying, "It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field."...What was on

田间，这才为好。”…拿俄米心里所想的，不仅要路得有分于波阿斯的丰富，得着满足，也要路得得着波阿斯作她的丈夫，并为以利米勒的名生子。

路得这位从异邦背景归向神的人，使用她的权利，好有分于神选民产业的丰富出产。路得是摩押女子，来到美地作寄居者。按着她那寄居者、穷人、和寡妇的三重身分，使用她的权利，拾取收割时所遗落的。她虽然贫穷，却从未成为乞讨者。她拾取麦穗不是她的乞讨，乃是她的权利。

路得记描绘罪人有分于基督并享受基督的路、地位、资格和权利。照着神的定命，我们信入基督的人有资格和地位，可以支取我们享受基督的权利。这意思是说，今天我们不需要乞求神拯救我们；我们能到神那里去，为自己支取祂的救恩。我们有地位、资格、和权利向神支取救恩。这是接受福音的最高标准。

路得记这个故事是可爱、感人、折服人、并征服人的。在二章这芬芳的故事里，含示四个预表。…波阿斯大有财富，（1，）预表基督富于神的恩典。（林后十二 9。）…神应许之美地的田，（得二 2 ～ 3，）预表包罗万有的基督，祂是一切属灵神圣出产的源头，作神选民的生命供应。（腓一 19 下。）…大麦和小麦（得二 23）预表基督是作成神和祂子民食物的材料。（利二，约六 9，33，35。）…路得这摩押女子（申二三 3）是与神的应许隔绝的异邦罪人，（弗二 12，）竟然得着权利有分于拾取神选民收割时所遗落的，这预表外邦的“狗”得着特权，有分于神选民儿女的分落在桌子下的碎渣。（西一 12，太十五 21 ～ 28。）（路得记生命读经，一八至二一页。）

参读：哥林多前书生命读经，第十六篇。

Naomi’s heart was not only that Ruth would partake of Boaz’s riches and be satisfied, but also that she would gain Boaz himself as her husband and bring forth a son for the name of Elimelech.

Ruth, as one who had returned to God from her heathen background, exercised her right to partake of the rich produce of the inheritance of God’s elect. Ruth, a Moabitess, had come to the good land as a sojourner. According to her threefold status as a sojourner, a poor one, and a widow, she exercised her right to glean the harvest. Although she was poor, she never became a beggar. Her gleaning was not her begging; it was her right.

The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ. According to God’s ordination, we have been qualified and positioned to claim our right to enjoy Christ. This means that today we do not need to beg God to save us. We can go to God to claim His salvation for ourselves. We have the position, the qualification, and the right to claim salvation from God. This is the highest standard of receiving the gospel.

As a narration, the book of Ruth is lovely, touching, convincing, and subduing. In the aromatic story in chapter 2, four types are implied. Boaz, rich in wealth (2:1), typifies Christ, who is rich in the divine grace (2 Cor. 12:9). The field of the God-promised good land (Ruth 2:2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products for the life supply to God’s elect (Phil. 1:19b). Barley and wheat (Ruth 2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35). Ruth, a Moabitess (Deut. 23:3), a heathen sinner, alienated from God’s promises (Eph. 2:12), given the right to partake of the gleaning of the harvest of God’s elect typifies the “Gentile dogs” who are privileged to partake of the crumbs under the table of the portion of God’s elect children (Col. 1:12; Matt. 15:25-28). (Life-study of Ruth, pp. 14-15)

Further Reading: Life-study of 1 Corinthians, msg. 16

第十周▪周五

晨兴喂养

得三 1 “路得的婆婆拿俄米对她说，女儿啊，我不当为你找个安身之处，使你享福么？”

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

路得记三章显示路得寻找她的安息。我们需要享受基督到得着安息的地步。要得着安息，我们必然需要家。没有一个地方能象家那样，给我们这么多安息。在三章拿俄米提议，甚至推动，为路得得着一个家。

路得所采取的步骤，符合我们属灵的经历。…借着相信主耶稣，我们就与祂有生机的联结。如今祂在我们里面，我们也在祂里面。有了这亲密、生机的联结，我们就必须开始追求基督，以得着、据有、经历并享受祂。这由路得使用她的权利，得着并据有美地的出产所预表。路得来到美地以后，就有权利享受那地的出产；照样，我们相信基督以后，也有权利享受祂作我们的美地。

然而，我们拾取麦穗以后，还需要一个家，使我们得着定居的安息。这样的安息只能借着婚姻而得。…拿俄米要找一条路，为路得建立一个家。〔1。〕路得若要得着一个家作她的安息，就需要丈夫。拿俄米知道，作路得丈夫合式的人，乃是预表基督的波阿斯。（路得记生命读经，二二至二三页。）

信息选读

你与主同在的时候曾说，“主，你是我的丈夫”么？虽然你得救并爱主，你也不会得着一个家作你的安息，直到你嫁给主耶稣，以祂为你的丈夫。

WEEK 10 — DAY 5

Morning Nourishment

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Ruth chapter 3 shows Ruth’s seeking for her rest. We need to enjoy Christ to such an extent that we have rest. In order to have rest, we surely need a home. No place can give us as much rest as our home. In chapter 3 Naomi proposed and even pushed to gain a home for Ruth.

The steps taken by Ruth correspond to our spiritual experience…. By believing in the Lord Jesus, we were organically joined to Him. Now He is in us and we are in Him. With this intimate, organic union, we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him. This is typified by Ruth’s exercising of her right to gain and possess the produce of the good land. Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so we have the right to enjoy Christ as our good land after believing in Him.

However, after our gleaning we still need a home so that we can have a settled rest. This kind of rest can come only through marriage….Naomi wanted to find a way to establish a home for Ruth [cf. v. 1]. If Ruth was to have a home for her rest, she needed a husband. Naomi realized that the proper person to be Ruth’s husband was Boaz, who typifies Christ. (Life-study of Ruth, pp. 17-18)

Today’s Reading

Have you ever had a time with the Lord when you said, “Lord, You are my Husband”? Even though you are saved and you love the Lord, you will not have a home for your rest until you marry the Lord Jesus, taking Him as your Husband.

在现今的世代，有许多偶像，就如娱乐、运动和购物，使基督徒变得不忠贞。似乎他们从未嫁给基督，从未真正以基督为他们的丈夫。结果，他们从一地到一地徘徊、流荡，没有安息。

找着我们丈夫的地方，是在我们的家，就是在召会里。在召会里，基督是丈夫。仅仅得着丈夫并不够，我们还必须得着家。…我们若得着基督，享受基督，并经历基督，却没有得着召会，就仍是无家可归。所以，我们不仅必须强调基督作我们的丈夫，也必须强调召会作我们的家。基督作我们的丈夫，召会作我们的家，合起来乃是一个完整的单位，使我们得着正确、充分的安息。

拿俄米清楚知道，路得需要嫁给波阿斯。…如此，就需要拿俄米作中间人，来推动路得和波阿斯结婚。…今天我的负担和拿俄米一样。我在为你们寻找安息之所；而你们得着安息唯一的路，乃是接受基督作你们的丈夫。因此，我在这里作中间人，推动你们嫁给基督。…你不仅需要在祂的田间拾取麦穗—你需要以祂为你的丈夫。所以，我的负担是要推动我们众人嫁给基督。我在推动大家嫁给基督，使我们能建立一个家，并在这家里，就是在召会里享受祂。

没有什么比婚姻更亲密的了。以基督为我们的丈夫，是最亲密的事。我们若嫁给基督，以祂为我们的丈夫，我们的生活就要改变。我们会领悟，我们必须有妻子的贞洁，并且会学习如何享受基督作我们的生命，与祂在一里行事为人。这样，我们就成为得着基督并享受基督的人，爱祂，与祂一同留在家里，并在家中，就是在召会中，与祂一同生活。我们若这样作，就会真正认识在主恢复里的召会生活。（路得记生命读经，二三至二五页。）

参读：路得记生命读经，第四篇；罗马书生命读经，第一篇；哥林多后书生命读经，第五十二至五十三篇。

In this modern age there are many idols, such as entertainment, sports, and shopping, which cause Christians to be unfaithful. It seems as if they have never been married to Christ, that they have never actually taken Him as their Husband. As a consequence, they are roaming, wandering from place to place with no rest.

The place to find our Husband is in our home, the church. Christ is the Husband in the church. To have a husband is not sufficient. We must also have a home…. If we have Christ, enjoy Christ, and experience Christ, yet we do not have the church, we are still homeless. Therefore, we must stress not only Christ as our Husband but also the church as our home. Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest.

Naomi was clear that Ruth needed to be married to Boaz…. There was the need for Naomi, as the person in the middle, to push Ruth and Boaz to get married. My burden today is like Naomi's. I am seeking a resting place for you, and the only way for you to have rest is to take Christ as your Husband. Thus, I am here as a person in the middle to push you to marry Christ….You need to do more than to glean in His field—you need to take Him as your Husband. My burden, therefore, is to push all of us to marry Christ. I am pushing us to marry Christ so that we can build up a home and enjoy Him in this home, which is the church.

Nothing is more intimate than marriage. Taking Christ as our Husband is a most intimate matter. If we marry Christ, taking Him as our Husband, our life will be changed. We will realize that we must have a wife's fidelity, and we will learn how to enjoy Christ as our life, walking and behaving in oneness with Him. Then we will become those who gain Christ and enjoy Christ, loving Him, staying at home with Him, and living with Him at home, in the church. If we do this, we will truly know the church life in the Lord's recovery. (Life-study of Ruth, pp. 18-19)

Further Reading: Life-study of Ruth, msg. 4; Life-study of Romans, msg. 1; Life-study of 2 Corinthians, msgs. 52-53

第十周▪周六

晨兴喂养

太一5～6“…波阿斯从路得氏生俄备得，俄备得生耶西，耶西生大卫王。…”

赛五四5“因为造你的，是你的丈夫；…救赎你的，是以色列的圣者…。”

罗七4“…你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。”

我们若看马太一章五至六节和十六节，就会看见路得寻找她的安息，实际上是为着家谱的延续，以带进基督。（路得记生命读经，二八至二九页。）

〔在路得记三章十二节，〕路得丈夫的第一个亲人，就是路得最近的亲人，预表我们天然的人，不能也不愿把我们从旧人的债务（罪）里赎回。（四1～6。）波阿斯，路得丈夫的第二个亲人，预表基督，祂有分于血肉之体，（来二14，）成为我们的亲人，能救赎我们脱离罪，恢复我们在神创造里天然之人所失去的权利，在祂与我们神圣生机的联结里作我们的新丈夫，并娶我们作祂的配偶，使祂得着扩增。（得四7～13。）（圣经恢复本，得三12注1。）

信息选读

重要的点是，路得得着赏赐为着神的经纶，其中一部分是赢得一位赎她的丈夫；这丈夫预表基督是救赎信徒的丈夫。唯有基督能作我们的丈夫和我们的救赎主。…如今我们这些在基督里的信徒有一位丈夫，祂是我们永远、现在、和每日的救赎主，搭救我们，拯救我们，救拔我们，脱离一切的难处。这是何等的赢得！

WEEK 10 — DAY 6

Morning Nourishment

Matt. 1:5-6 ...And Boaz begot Obed of Ruth, and Obed begot Jesse, and Jesse begot David the king...

Isa. 54:5 For your Maker is your Husband....And the Holy One of Israel is your Redeemer...

Rom. 7:4 ...You also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

If we consider Matthew 1:5-6 and 16, we will see that Ruth's seeking for her rest was actually for the continuation of the genealogy to bring in Christ. (Life-study of Ruth, p. 21)

In Ruth 3:12 the first kinsman of Ruth's husband, Ruth's closest kinsman, typifies our natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man (4:1-6). Boaz, the second kinsman of Ruth's husband, typifies Christ, who partook of blood and flesh (Heb. 2:14) to be our Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God's creation, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (Ruth 4:7-13). (Ruth 3:12, footnote 1)

Today's Reading

The crucial point...is that, as part of her reward for God's economy, Ruth gained a redeeming husband, who typifies Christ as the redeeming Husband to the believers. Only Christ can be both our Husband and our Redeemer.... Now as believers in Christ, we have a Husband who is our eternal, present, and daily Redeemer, rescuing us, saving us, delivering us, from all our troubles. What a gain this is!

路得也清偿已死丈夫所负的债。（得四 1 ～ 9。）这预表信徒蒙救赎，脱离他们旧人的罪。…波阿斯对那比他更近的亲人说，“你从拿俄米手中买这田地的时候，也当娶死人的妻摩押女子路得，叫死人的名得以在他的产业上存立。”（5。）那亲人回答说，“这样我自己就不能赎了，恐怕于我的产业有损。你自己可以赎我所当赎的，因我不能赎了。”（6。）波阿斯就这样作，清偿路得所负的债。

照着罗马七章，这已死的丈夫，就是我们的旧丈夫，乃是我们的旧人。神造我们作祂的妻子，但我们背叛了祂。我们丢弃祂，并且擅自取了作丈夫的地位。我们罪恶的丈夫用许多债务缠累我们。但在我们嫁给基督那天，我们得着了一位丈夫，祂是我们全能、无所不能的救赎主。…我们既有祂作我们的丈夫，就该来到祂面前，简单地说，“主耶稣，我需要你。”

路得所得着赏赐的另一面，是她成为基督家谱中重要的先祖，带进大卫的王室，为着产生基督。（得四 13 下～ 22，太一 5 ～ 16。）这指明她所赢得的，是包罗万有、延展无限的，使她有地位、有资格将基督带到人类中。因此，在将基督带到地的每一角落这条联线上，她是重要的环节。我们都感激路得，因为没有她，基督就无法临及我们。

这职事的负担是要在信徒里面产生基督。这就是说，这职事的目标不是要教导你谦卑，或仅仅在你的行为上荣耀神。…路得不仅成为基督家谱中重要的先祖，为着产生基督，她也延续神所创造的人类这条线，使基督能成为肉体。（太一 5 ～ 16。）基督的成为肉体是祂从永远里出来，带着祂的神性进到时间里。…我们基督徒生活的每一天，都该是基督成为肉体的延续，有基督生出来，好借着我们将基督供应给人，使祂生到他们里面。若要这事发生，我们都需要为基督说话，说出基督，甚至将基督说〔到人里面〕。这样供应基督，必然会改变我们。（路得记生命读经，三二至三四页。）

参读：路得记生命读经，第五篇。

Ruth was redeemed from the indebtedness of the dead husband (Ruth 4:1-9). This typifies being redeemed from the sin of the believers' old man.... Boaz said to the kinsman who was closer than he, "On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance" (v. 5). That kinsman replied, "I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it" (v. 6). Boaz did so, redeeming Ruth from her indebtedness.

According to Romans 7 the dead husband, our old husband, is our old man. God created us to be His wife, but we rebelled against Him. We gave Him up and assumed the position of the husband for ourselves. Our sinful husband encumbered us with many debts. But on the day we married Christ, we received a Husband who is our almighty, omnipotent Redeemer....Having Him as our Husband, we should come to Him and simply say, "Lord Jesus, I need You."

Another aspect of Ruth's reward is that she became a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ (Ruth 4:13b-22; Matt. 1:5-16). This indicates that she had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race. She is thus a great link in the chain that is bringing Christ to every corner of the earth. We all are indebted to Ruth, for without her Christ could not have reached us.

The burden of this ministry is to produce Christ in the believers. This means that the goal of this ministry is not to teach you to be humble or merely to glorify God in your behavior. Ruth not only became a crucial ancestor in the genealogy for the producing of Christ, but she also continued the line of the God-created humanity for the incarnation of Christ (Matt. 1:5-16). The incarnation of Christ was a matter of His being brought out of eternity into time with His divinity.... Every day of our Christian life should be a continuation of Christ's incarnation, with Christ being brought forth in order to be born into others through our ministering Christ to them. In order for this to happen, we all need to speak for Christ, to speak forth Christ, and even speak Christ to others. Ministering Christ in this way will surely change us. (Life-study of Ruth, pp. 24-26)

Further Reading: Life-study of Ruth, msg. 5

第十周诗歌

140

赞美主 – 祂的美丽

8 7 8 7（英 170）

降 E 大调　　4/4

5 · 3̲ 6 i | 7 6 5 3 | 1 1 2 3 | 5 6 5 – |
一 主, 你 是 那 可 爱 新 郎, 神 所 选 立, 我 所 爱;

5 · 3̲ 6 i | 7 6 5 5 | 5 i i 3 | 5 2 1 – ‖
你 的 自 己 富 有 吸 引, 我 心 怎 能 不 爱 戴!

二 亲爱良人, 我爱慕你,　　你的宝贵谁能言!
你的爱情, 我深珍爱,　　你的可爱何无限!

三 你比美者还要更美,　　你比甜者还更甜!
你既柔细、你又亲切,　　你是何等的完全!

四 你的衣服满了没药,　　你的口中满恩惠!
在你受苦馨香气中,　　凭爱珍藏你宝贵。

五 神曾用那喜乐的油,　　膏你胜过你同伴;
从你那些“象牙宫”中,　　发出对你的称赞。

六 神已永远赐福与你,　　你已胜过众仇敌;
我今见你加冕、登极,　　权柄、威严, 无可比。

七 你是“万国所羡慕的”,　　他们必知你价值;
你乃“超乎万人之上”,　　永远配得我赏识!

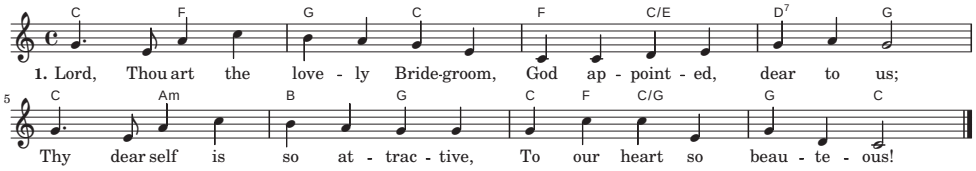
第五节的“象牙宫”指各地教会。

WEEK 10 — HYMN

Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170



2. Dear Beloved, we admire Thee,
Who can tell Thy preciousness;
All Thy love we deeply treasure
And Thine untold loveliness.

3. Thou art fairer than the fairest,
Thou art sweeter than the sweet;
Thou art meek and Thou art gracious,
None can e'er with Thee compete.

4. Full of myrrh are all Thy garments,
And Thy lips are filled with grace;
In the savor of Thy suffering,
We in love Thyself embrace.

5. It is with the oil of gladness
Thy God hath anointed Thee;
From the palaces of ivory
Praise shall ever rise to Thee.

6. God hath blessed Thee, Lord, forever,
Thou hast won the victory;
Now we see Thee throned in glory
With Thy pow'r and majesty.

7. Thou art the desire of nations,
All Thy worth they'll ever prove;
Thou, the chiefest of ten thousand,
Ever worthy of our love.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: